IN

A Short Discourse

Shewing the Causes of

PLAGUES

IN

GENERAL:

AND

The probable time (God not contradicting the course of second Causes) when this present PEST may abate, &c.

By JOHN GADBURY,

2 Sam. 24. 25. *So the Lord was intreated for the land, and the Plague was staied from Israel.*

LONDON,

Printed by *J. C.* for *E. Calvert*, at the Black Spread-Eagle, at the West-end of St. *Pauls*, 1665.

To the worthily Accompliſhed,

My ſingularly approved good Friend,

Mr. Luke Cropley

Of St. *Michaels Baſsiſhaw* London;

The AUTHOR,

For many Eminent (and never to be forgotten)

FAVOURS,

In the ſtead of a better acknowlegdement,

Humbly preſents

The following Diſcourſe.

1538: 13 CAMBRIDGE UNIVERSITY LIBRARY

TO THE Friendly Reader.

ALthough many *in these days, have but an indifferent opinion of* Astrology, some *out of* Interest, *but* most *out of* ignorance, *Damning and Reprobating* it. *For* ignorance *we know it is*, Mater devotionis; *and* Interest *what is it but* filius diaboli, *the Son and Heir of Falshood! and it is no* wonder *that the* best of Sciences *sit, and suffer under the* censure *of* such *malicious and uncapable* Judges. *Yet, when the* world *doth plainly see how far short* all other Arts *fall of giving satisfaction to* mankind *in the* Causes *and* Limits *of this most* terrible Pest, *that we at present groan under, in comparison of what is afforded by* Astrology; *me thinks it should abandon and cashier* its darling errors, *and cease to be at* odds *with, either* the Art, *or its* honest *and* able Professors *any longer.*

We ſee apparently, that the Science of Phyſick (*next unto* Aſtrology *I grant the* moſt excellent *of all* Natural knowledge, *joyned with* it, *the* moſt worthy of all! *but* alone,) *is much too* ſhort *to acquaint us, either* when *ſuch* great *and* terrible Plagues *ſhall come*; *or* when come, *at* what time *they ſhall* ceaſe. *The* Pulſe *of the times deceives* them *herein*; *the excellent* temperature *of the* ſeaſon *this year we ſee hath failed all their* common Prognoſticks; *and told* them *plainly, the* true *and certain* Cauſes *of ſuch* aſtoniſhing effects, *are elſe where lodged*; *nor can a* Criſis *or* Indication *thereof, any where be found, but in the* Study *of* Celeſtial influences; *unleſs it pleaſe* God *to vouchſafe an immediate* revelation thereof *unto any! in this ſence, I and every man muſt acknowledge the meaneſt* Peaſant *may aſſoon as the mightieſt* Prince, *come to a* previſion *of the* greateſt alterations.

In matter of Miracle, *we muſt be content to* ſubmit; *although we are* Maſters *of the moſt* demonſtrable Arts *in the world. But among all the* Noble Science *wherein a man may* argue *from the* Cauſe *to its* effect, *there is not* one *by which this* Peſt *could be* foretold, *but* Aſtrology. *Nay, the Learned* Serarius *himſelf* (*though a* Phyſician) *pretends not to predict the* Plague *by the Art of* Phyſick, *but takes for his ſubject the* Stars, *and other* Celeſtial Phænomena (*as may be ſeen in his diſcourſe of all the* Planets *meeting in* Sagittary, December 1662.) *as* thereby *allowing* greater certainty *in theſe things, to the* Axiomes *of* Aſtrology, *then he could hope to find in that* worthy Study of Medicine.

Howbeit, Phyſick *is a Study I exceedingly* love *and* honor, *and its* Learned *and* legal profeſſors (*whether* Galeniſts *or* Chymiſts) *I truely* reverence. *But I muſt be excuſed if I* deteſt *and* proteſt againſt *the* unworthy practices

practices *of* many, *who* (*under pretence of that worthy knowledge*) *ſo* impudently *and* falſly *boaſt of their ſucceſs and skill in* Phyſick; *painting both* Poſts *and* Walls *with their* Lying Oracles *in Print: every one crying up his own* ſtuffe, *for the* Elixir, *or* Panacæa, *&c. and all but to* delude *the* credulous multitude! *who* (*as one wittily and truly obſerves*) *find their* Medicines dear enough, when in taking they coſt them their lives. *Some of them pretend to cure the moſt* malignant *and* inveterate diſeaſes *in ſix hours time*, others *in twelve hours, or a* day *or* two, *at the furtheſt, if you will believe them. And this they are ſo* impudent *as to promiſe* (*by their prints*) infallibly *to perform. An* Artifice *the wiſe and prudent* Phyſician *diſdains, as knowing the ſucceſs of a cure to depend on his hand that firſt gave the wound*, viz. *Gods. But notwithſtanding all this their* pretended skill, *and* ſhameleſs boaſtings, *we find but* few good effects; *they all work* great cures, and yet the weekly Bills increaſe. *Certainly* God Almighty (*as if angry at ſuch a preſumptuous and ſhameleſs ſort of men*) is pleaſed (*in oppoſition to their fictitious pretences*) to ſuffer this great ſickneſs to deſtroy the more, and devour the greater numbers. *It was* ironically *and truly ſung of old*, Saul hath ſlain his Thouſands, and David his Ten Thouſands! *But it may be* truly *and without* Irony *ſung of this* great City; *That the* neglect *of the People in ſickneſs*; their ill looking unto, penury, *and* Naſtineſs, *&c.* have ſlain their Thouſands; *but the* Ignorant *and* confident Practices *of* Illiterate *and* Impudent pretenders to Phyſick, have further'd their Ten thouſands! *It is impoſſible for any but the eminently* Learned, *truly to conſider and be acquainted with the* noble ſubject of Phyſick; *which is* Man! the Microcoſm *and the* Lord *of the* Creation! Gods Image!

Image! *and yet every* Bayard *does now adays confidently* run *upon so great a* Practice, *and attempts* things *out of* his reach, *with as little* remorse, *as a* Carnifex *doth the* Execution *of* such *as the* Law *hath condemned to* death. *There are such* Nodi *in* Physick, *that the* best *of* Physicians *many times are to seek of what is proper to unty them.*

Non est in Medico semper relevatur ut æger:
Interdum Docta, plus valet Arte malum.

If then, the ablest *of* Physicians, *at* sometimes *are at a* stand *or* non-plus; *how miserably must your* pittiful Quacks *be gravel'd at* all times? *If men of* Parts *and* Learning, *are* sometimes *apt to be at a* loss, *in the* curative *part of* Physick; *How strangely* (*and always*) *must* they *be* mistaken, *that are not able to* write true English? *nay scarce able to* speak sence? *for* some such there are, *that take on* them *the* Glorious titles of Doctors, *to my knowledge. And yet* they *must* (*forsooth*) *be* squirting *out their* filth *and* shame *against the* Learned Colledge of Physicians. *The* suffering, *nay* permitting *of which is a* scandal upon Government at large; *For, by the* same rule, *any* sort of men *would* destroy *or* cut off *a* part of Government; *let* them *but have* liberty *to go on, and* they *will make but* little conscience in destroying the whole. *But it is but to* add folly *to* misery, *to* complain; *and seeing* it is so, *I'll resolve to let these* Cypress trees *alone*; *and if* men *will be any longer* contented *and* born down *with* fair *and* glozing pretences, Leaves, *instead of Fruit*; *Let* Master Emperick be their Doctor! *they'll find* their folly soon *enough*, *I doubt not though perhaps* too late *for* Remedy.

But a word *or* two *of the* book, *and I have done.*

have in the enſuing diſcourſe *touched upon* ſeveral ſubjects; *yet none but what I adjudged neceſſary*; *and if* therein *I have* unmasked any vulgar errors (*i.e.*) *ſhewn the* Face of Truth *without a* Vizor; *I hope the* ingenious *will accept my* endeavors *kindly*, *and not be* aſhamed *or* affraid *to behold her* brightneſs *and* glory.

When I ſpeak of the Cauſes *of the* Plague, *you are to underſtand that I tacitly acknowledge*, God the chief and ſupreme Cauſe of all things! *and that it is in* his power *to* alter *or* ſuſpend ſecond Cauſes, *even as* he *pleaſeth*; *but* this he ſeldom, *nay* never *doth*, *but by* Miracle, *as in the days of* Joſhua *and good King* Hezekiah.

And when I juſtly cenſure perſons, *that out of a* ſlaviſh feat *leave their* habitations, *thereby hoping to* fly *from the* judgements of God, *I would not be underſtood as if I* condemned all *that leave the* City. *For* many *have done it rather out of* Cuſtom *and for pleaſure*, *then any* fear *really*; *and* many more *out of a* prudent care, *rather then from a* ſervile fear; *as judging it better to be ſubject to the fall of a* Slate *or* Tyle, *then a* whole houſe; *to the* fate *of a* little village, *then to the* deſtiny *of ſo* great a City! *and although I believe that the* Plague *is ſent*, *not ſo much to* afflict *the* City, *as the* Citizens; *the* Houſes, *as the* owners *of* them: *Yet I am perſwaded that it is the* greateſt Plague to the City, *that ſo* many have run out of it. *We know the* Famouſeſt Edifices *have a* time *to flouriſh*, *and another to* decay; *and as the* Poeth *ſaith*,

Quandoquidem data ſunt ipſis quoque fata ſepulchris.

Even Tombs themſelves *are ſubject unto Fate.*

And that it is a Fate *moſt* cruel *to this* great City, *to have*

her

her children *ſo ſubject to* fear, *that by their* leaving her, *all* trading *is at an* ebb, *and* ſhe in Summer forced to undergo a diſmall, dreadful Winter *of* Evil; *there is* no one *that hath any* ſence of humane ſufferings, *but muſt* truly *and* ſorrowfully *acknowledge.*

To conclude, I ſhall not Apologize *for my preſent attempt; it is ſufficient that I* ſaw *this* great City *wanted* encouragement, *and* knew *that* God (*in mercy*) *had enabled* me *to* preſent them *with this* Celeſtial Cordial; *and to be a meſſenger of good news unto them. Now, that God would graciouſly vouchſafe to protect this great City and the* Nations *from ſo great a* ſcourge *for the Future:* Bleſs *and* defend *his* Sacred Majeſty, *&c.* Settle *us in* Peace, *and* preſerve *the* Government *both of* State *and* Church! *is the* Cordial fervent Prayer *of the earneſt* implorer *of* Englands happineſs,

From my houſe in *Fewen* Garden againſt the Sun in *Fewen*-ſtreet, neer Alderſgate-ſtreet.

John Gadbury.

Theſe few eſcapes of the Preſs: be pleaſed thus to correct.

PAge 2. *l.* 11 *r. Apodictical*; p. 8. *l.* 2. *r. and as theſe*, *l.* 21. *r. cauſe or cauſes*, p. 29. *l.* 10. *dele the*, p. 35. *l.* 1. *r. from a Sickneſs*, p. 37. *l.* 35. for with *r. of.*

Licenſed *Aug.* 25. 1665.

Roger L'eſtrange.

Procem

Proœme.

WHether the Doctrine of *Democritus* and his followers (who maintain that by the *Worlds* which periſh without *this*, and by the ſtrange bodies which from that *infinity of worlds* run into *this*, there ariſe many times the beginnings of *Plagae* and *Peſtilence*, and of other extraordinary accidents) be true, I will not take on me here to *diſpute*; becauſe there would many eminent queſtions, hard to be reſolved (at leaſt to the ſatisfaction of many) ariſe from ſuch enquiries, and poſſibly of little *emolument* unto the Readers. Or whether the particular *corruptions* which happen in divers *Countries*, either by *Earthquakes*, *Exceſsive droughts*, *extreme heats*, and *unuſual rains*, &c. do *infect*, diſeaſe, and alter the *winds* and *Rivers*, which ariſe out of the *Earth*, and conſequently the *humors of Man*; or whether the alteration of *Drinks* and *Dyet*, and other cuſtomes, *&c.* be not the proper and immediate cauſes of the *Peſtilence* in mankind, [both which are very likely] is not my preſent intention to diſcuſs.

My deſign is, not to trouble or conſult either *Phyſicks* or *Metaphyſicks*; but as the *Stars* and their influences have been *my Study* for many years, and are

(*ſub Deo*) the cauſes of all action and paſſion in this inferiour world (which is a *Phyſical Science* too, I muſt acknowledge, though few *Phyſicians* underſtand, and fewer make uſe of it) ſo I ſhall make it my buſineſs at this time, thence to diſcover the *Cauſe* and *continuance* of this *great Peſt*; being aſſured in this *Learning* to meet with *Demonſtration*, whereas all others afford but likelihoods of proof, grounding things upon falſe *Hypotheſes*. In *Aſtrology* (God not altering the courſe of ſecond Cauſes, as in *Joſhua*'s and *Hezekia*'s time he did) there is an Apodyctical proof of the matter in Queſtion, without being beholden to the *poor ſhifts* and *effeminate evaſions*, that other *Arts* (not in conjunction with this) are conſtantly compell'd to lay hold on. My Method then ſhall be to conſider,

1. *The* Cauſes *of the* Plague *in general.*
2. *How long a* Peſtilence *may naturally laſt?*
3. *Of the* ſeveral Plagues *that happened* Anno 1593, 1603, 1625, 1636. *and how they increaſed and abated.*
4. *Of this* preſent Plague, *when* (*according to natural cauſes*) *it may abate.*
5. *Whether the* Plague *be catching?*
6. *The* Folly *of* People *in flying from their habitations for fear of the* Plague, *evinced.*
7. *That this preſent* Plague *was* foretold by Aſtrology.
8. *The* Air *unjuſtly ſuſpected to lodge the* Contagion.
9. *Concluſion.*

Chap. I.

The Cauſes of the Plague in general.

IT is an *Axiome* agreed unto by all *Philoſophers*, That a *Cauſe* is *that, whereupon dependeth, or whence iſſueth an effect*, or *that by which any thing happeneth*. Some hold that there are four cauſes of every thing, *viz. Cauſa Eſſentialis*, *Materialis*, *Formalis*, and *Finalis*. *Plato* mentioneth *three* kinds of Cauſes, and diſtinguiſheth them by theſe three Terms, *By which*, *Of which*, and *For which*; but taketh the moſt *principal* to be that, *By which*, it being the *Efficient Cauſe*. And that the *Heavens* are the *Efficient* and *Eſſential Cauſes* of *Plagues*, or other Contagious diſeaſes, we need not doubt, it being ſo congruent to *Reaſon* to believe.

Phyſicians tell us, that the *Plague* is a diſeaſe moſt Malignant and Peſtilential; a *Fever* in the *higheſt degree*, which doth ſuddenly putrifie and corrupt, both the *Solid* and *Fluid* parts of the *body*; which having done, by an (almoſt) uncontrolable and unrepellable *ſiccity*, dries up and deſtroys the *Natural Powers*, then ſeizeth or preyeth upon the *vitals*, and ſo lets in the everlaſting Enemy, *DEATH*. And ſith by *Divine Logick* we are able to prove, that all *effects* have ſuitable and correſponding *Cauſes* [Men do not gather *Grapes* of *Thornes*, or *Figgs* of *Thiſtles!*] It is moſt Rational to believe, that this ſo terrible diſeaſe, muſt proceed from ſome *Cauſe* or *Cauſes*, moſt *Illuſtrious*,

eminent and *Celestial*; it being so remarkably terrifying wheresoever it settles, or makes its abode. And for men to hope to find out a *Cause* [I mean of *Energy* and *honor* sufficient] here below, is to befool themselves with a *vain*, *empty*, and *idle enquiry*. For we know there is nothing *sublunary* but is its *fellow effect*; and (though in a different manner) hath a dependancy on *Celestial influences* with it: and for an *effect* to produce an *effect*, is all out as improbable and unlikely, as for a *Child* to beget a *Child*. Therefore the true and certain Causes of this astonishing adversary [the *Plague*] are no where to be found but in the Heavens. *Qualis effectus, talis Causa*; If the *effect* be eminent, so must the *Cause*.

All *Astrologers* with good reason affirm, That all *popular diseases* are irritated by *Mars* and *Saturn* their *Influences*; and indeed the skilful in the *Sydereal Science*, may readily read those dismal effects in *their Natures*. *Mars* is a Planet *fiery*, *hot* and *dry*, *Cholerick*; and therefore Author of all Pestilential diseases: *Saturn* is a Planet *Earthy*, *cold* and *dry*, and Author of all *tedious* and *durable infirmities*. And it is observable that *Mars* (though his effects are violent, like his *Nature*) never hurteth so cruelly, or causeth so raging a *Pestilence*, as when in *Configuration* of *Saturn*. Nor do their *Conjunctions* and *Aspects* in every part or place of *Heaven* produce such *Malignant* and *cruel effects*, but only when they are conjoyned or configurated in *earthy*, *fiery* or Humane signs or *Asterisms*, and receive some assistance from the *Conjunctional*, *Opposite*, or *Quadrantal Rays* of *Jupiter*, who (according to Astrologers) is *significator sanguinis*. Then, I say, and at such times, *Mars* by his Cholerick intemperate Nature, causeth

not

not onely the *Plague*, but the raging fury of it; and *Saturn*, by reason of his destructive temper, and inimical qualities to all natural existencies, portends the *Diuturnity* and continuance *thereof*, and the sweeping away of Multitudes thereby.

And both these *Planets* Natures being so pernicious to Mankind, and indeed all other Generable and Corruptible things, they possessing the two extremes of a *mischievous temperature*, is (perhaps) one main reason why we have seldom any *Plagues* or *Pestilences*, that are not accompanied, or at least attended in the *sequel* with *Wars* and *Famine*. Hear the *Learned Anton* how ingeniously he expresseth their Natures and Qualities, in his *Philosophical Satyrs*. Thus of *Saturn*,

——————Saturns *sullen face*,
Pale and of Ashy colour, male-content,
A Catiline *to Mortal Temperament*,
That would blow up the Capitol of Man
With Envious influence!——————
And if there hate *be in a* Heav'nly *breast*,
This Planet *with that* Fury *is possest*.

And of *Mars* he saith,

Blood, Death, *and* Tragick *stories*, Mars *doth yeild*,
A Golgotha *of* Graves, *whose purple-field*
Dy'd Crimson with his fatal Massacres,
Craves bloody Inke *and* Scarlet Characters;
A Pen *that like a* Bullets *force would reel*
A Marble Conscience——————

Other co-operating Causes there are of the *Pestilence*,

as

as *Comets*, *Eclipſes* of the *Luminaries*, and Grand *Satellitiums* of the *Planets*, &c. which as they happen to be *more* or *leſs* in number, ſo the *Plague* is either intended or remitted. And hence it is, that all *Plagues* are not alike miſchievous in their *devourings*; their *Cauſes* being ſometimes more or leſs forcible then at others.

Ariſtotle (that great Maſter of Reaſon) acknowledgeth, that there is neither *generation* nor *corruption*, but is effected by the *Heavenly Motions*. And any man though but meanly converſant in *Hiſtory*, may find, that there never happened any eminent *Plague*, or other prodigious Accidents, as *War*, *Famine*, &c. but there were either *Great Conjunctions*, or *Aſpects* of the *ſuperior Celeſtial bodies*, *terrible Comets*, *Eclipſes* of the *Luminaries*, and other φαινόμενα, or Appearances, as the certain *Cauſes* and *Precurſors* of them. Take a few inſtances.

Anno 1348. There happened a *Plague* ſo great in *England* (and indeed in other parts alſo) that the Chronicles tell us, there were buried thereof in the *Charter-houſe-yard London*, 50000 People. Nay, Mr. *Cambden* ſaith, that in that little Town of *Yarmouth*, there (then) dyed about 7000 Perſons. It is obſervable, a little before this great *Peſtilence*, there happened a very great *Comet* in *Taurus* an Earthly ſign, as is witneſſed by *Leovitius*; and alſo a great Conjunction of *Saturn* and *Jupiter*, and *Mars*, in *Aquarius*. So terrible were the Effects of theſe Celeſtial Appearances then, that it is diſmal to mention: God of his Mercy grant, that onely the *Plague* be our Portion at this time, we laboring (now) under the like *cruel influences*, if not greater.

Anno

Anno 1527. That great *Plague*, called the *Sweating Sickneſs* began to rage: a great and terrible *Comet*, of a bloody colour, appeared but a little before in the Heavens. They then laboured alſo under the weighty effects of a Conjunction of *Saturn*, *Jupiter*, and *Mars* in *Piſces*, a watery ſign, perhaps a main reaſon why that Peſtilence was attended with a Swear.

Anno 1593. *Anno Regni Elizab.* 35. There was another very great *Plague*, the Celeſtial Cauſes of which were the two Conjunctions and Oppoſitions of *Saturn* and *Mars* from and in *Capricorn* and *Cancer*, Tropical ſigns; and an Oppoſition of *Saturn* and *Jupiter* from the ſame ſigns; beſides three great *Eclipſes* of the Luminaries of Heaven.

Anno 1603. When the great *Plague* happened then, we may remember that there was a Conjunction of *Saturn* and *Jupiter* in *Sagittarius*. And a little before that, a great *Eclipſe* of the Sun; and a *Comet* alſo of great Magnitude appeared.

Anno 1625. That Contagion was the conſequence of a great *Conjunction* of *Saturn*, *Jupiter*, and *Mars*, in the Celeſtial ſign *Leo*, a ſign of the fiery triplicity, and repreſenting the heart in the *Microcoſme*, *Ergo*, the more dangerous.

Anno 1636. There happened another *Plague* in *London*, but not ſo great as any the former: there were then *two Conjunctions*, &c. of *Saturn* and *Mars*; and two inviſible *Eclipſes* (I mean as to us) of the *Sun*; the firſt on *January* 27. the other on *July* 22. one happening in *Aquarius*, the other in *Leo*, the greateſt dignities of the *Sun*.

I purpoſely omit an infinite of inſtances more of this kind, as the Conjunction of *Saturn* and *Jupiter* in

in *Piſces*, *Anno* 1643. and other concomitant configurations; under the effects whereof, we then laboring, partook of the rage of a cruel *Civil War*; and not onely ſo, but a *Plague* brake forth very violently, in all the *South* and *Southweſt* parts in this *Kingdom* of *England*, and in the *Northweſt* likewiſe. Thus then we ſee, that immediately upon *Eclipſes*, *great Conjunctions*, the *Apparitions* of *Comets*, &c. the *Peſtilence*, &c. hath conſtantly followed; and theſe *Celeſtial Cauſes* have been *more* or *fewer* in number, or *greater* or *leſſer* in Nature (for *great Conjunctions* have the preheminence from *meaner Conjunctions*, *Aſpects*, *Eclipſes*, &c. and *they* from *Comets* or other *Apparitions*) ſo hath the *Peſtilence* been more or leſs durable and raging: *Ergo*, we may with good ground aſſert, That the Configurations of the *Planets*, *Eclipſes* of the Luminaries, and other *Celeſtial Apparitions*, as *Comets*, &c. are the moſt certain *efficient* Cauſes of ſuch Effects.

To conclude, If the *Peſtilence* be not an *effect* of the before-mentioned *Cauſes*, it muſt be an *effect* of ſome other *Cauſes*, more powerful then *they*; but there is nothing in *Nature* of equal *Energy* with the *Heavens*: *Ergo*. If it could rationally be preſumed to depend on other *Cauſes*, we might (for our conviction) happily have a *Plague* when no *ſuch Cauſes* are apparent; but there is never any *Peſtilence*, but when either *Comets*, *Eclipſes*, or *great Conjunctions*, &c. happen: It therefore roundly (and without obſtruction) follows, *That Plagues are cauſed by Celeſtial influences*. For further confirmation of this truth (if what I have conciſely ſpoken be not enough) read *Origanus de Effectibus Stellarum*, *p.* 517. *Peucer de Aſtrolog. Haly pars* 8. *p.* 398. *Cardan in Ptol. Guido Bonatus*, *cum multis aliis*.

Fœlix qui potuit rerum cognoſcere cauſas.

CHAP.

Chap. II.

How long a Peſtilence *may naturally laſt?*

MAny there are, who hold an opinion that the *Plague* or *Peſtilence* may laſt *eight years*; ſome others believe it may endure *fifteen years*; and others opinionate, it may continue a longer or leſſer time. Nay, there is *one* that hath lately printed (but I confeſs with ſmall ſhew of probable Reaſon) that this great *City London*, hath not been free from the *Plague* ſince the year *1636.* which is now *twenty nine years agone compleat.* Nor is it uſual, with thoſe that determine thus poſitively of the duration of *Plagues*, &c. to give any ſatisfactory Reaſon wherefore they ſo conclude; ſo that we are left at liberty either to believe what they aſſert, or examine whether their Aſſertions be true.

If by the *Plague*, they mean onely a *Fever* in the higheſt degree, as in the definition formerly ſet down; I am perſwaded they ſay moſt true: for it will be very difficult to prove, not onely that a *Plague* may not remain and continue *eight* or *fifteen* years in that ſence; but that we are at any time free from a *Plague*: Or that we (indeed) ever ſhall be, either more or leſs, as long as the *Erratick Stars* have Motion, or whilſt the *Earthly Globe endureth*; For, while the Nature and influence of *Saturn* and *Mars*, &c. continue, the diſeaſes *they* ſignifie, ſhall never totally abate: for, ſhould once *their Energy* for *corruption* be preſumed to

ceaſe, their power for generation muſt ſuffer a *deliquium* likewiſe; It being as eſſentially neceſſary for the *heavenly bodies* to ſpend their influences in order to a corruption and deſtruction of the *forms of things* (there being nothing elſe really ſubject to a Mutation) as to employ their powers in the *Generation* or *preſervation* of *them*. A *Plague* is (as it were) a *Broom in the hand of the Almighty!* with which *he ſweepeth*, the moſt *naſty* and *uncomely corners* of the *Univerſe*, that the *more noble parts* of it, may remain ſecure and ſafe.

But if by the duration of the *Peſtilence*, for ſo many years, they mean an enumeration of *Fevers* exalted to the higheſt degree (*i.e.*) when a great number of *particular Fates* unite forcibly to make up the *general calamities* [as in all thoſe *Plagues* which happened in the years 1348, 1593, 1603, 1625, 1636. and now this 1665.] I ſay then, they are moſt groſsly miſtaken. For a *Plague* in this later ſence, cannot laſt above *four years*; neither did any of the *Plagues*, in the years before mentioned laſt longer, many of them not ſo long. And of this opinion is the Learned *Cardanus*, *Seg.* 7. *Aphor.* 121. where he ſaith, *Peſtem* 4. *annis durare nunquam poſſe*; and *Origanus* ecchoing to him, *p.* 518. ſaith, that *experience ſufficiently proveth, that the Plague never remaineth in one place above four years*; but in that ſpace of time, the Contagion removeth (as it were) from one place to another; as lately we know (by woful experience) that it came out of *Turky* into *Germany*, out of *Germany* into *Italy*, out of *Italy* into *Holland*, and out of *Holland* into *England*, where now it rageth; and all this in leſs then *four or five years* time. And in this ſence (ſaith *Origanus*) *Cardanus* is to be underſtood.

We

We know alſo that an *Eclipſe* of the *Sun*, &c. cannot operate longer then *four* years, ſcarcely ſo long. And it is ſufficiently known unto *Artiſts*, that the raging effects of a Conjunction of *Saturn*, *Mars*, or *Jupiter*, &c. laſts not longer, then while *Saturn* is tranſiting one Twelfth part of the *Zodiack*; for in that time the fury of their influences is either wholly abated, or taken off, by Configurations and Appearances of a *contrary Nature* and *Quality*; or elſe they are for ſome *certain time ſuſpended*; as in a Conjunction of *Saturn* and *Jupiter*, &c. they may be; *ſuch Conjunctions* happening but ſeldom in compariſon of *other Configurations*. And how oppoſite to reaſon it is for us to preſume the *Effects* ſhould remain in force when the *cauſe* is removed, I ſubmit to the judgements of the ingenious.

Thus then we ſee, the ſeveral opinions of the *Plagues duration*, either of *eight years*, *fifteen years*, &c. is groundleſs and uncertain; ſince it is proved that no *Peſtilence* can laſt longer then *four years* time at the moſt, unleſs the *Authors* of ſuch appointments will ſay they are to be underſtood according to the firſt part of the Diſtinction; which if they do, then I aver (as before) that the world cannot onely be afflicted with the *Plague*, for *Eight* or *Fifteen* years at a time, but muſt be content to be united unto it for ever. The *Angel* is *Gold*, as truely as the *Five pound piece*, and endures the touch as boldly; So the ſingle violent *Fever* (which it is impoſſible for the world to be a day freed from) is as truely the *Peſtilence*, as the great *united numbers of Fevers* are; and it differs no more in Nature and Eſſence from it, then the *light* which appears at *ſeven* or *eight* of the *Clock* in the *morning* doth,

from *that* which shines at *mid-day*. And it is an illustrious Truth, *That single Bullets kill as certainly as Case-shot*; and it is not the great numbers that dye in War, should make a private man (if right in his Wits) think a Duel less dangerous.

CHAP. III.

Of the several Plagues that happened Anno 1593, 1603, 1625, 1636. *and how they increased and abated.*

HAving already declared the *Efficient Causes* of the Pestilence, and shewn how long it is probable for one to last (*viz.* to rage at one time) I shall in the next place consider of the four last several *great Plagues* which happened *Anno* 1593, 1603, 1625, 1636. together with the Natural and true causes of their *increase* and *abatement*; thereby evincing to my *Reader*, that what I shall in the next Chapter write concerning this *present Pestilence*, and its *decrease*, shall be upon grounds most Rational and safe to be built on. First then it is meetly requisite, that I exhibit briefly, *Table-wise*, the true *increase* and *decrease* of the *Pestilence*, in those *four years*, which take as followeth.

A Table shewing the Increase and Abatement of the Plague in the years 1593, 1603, 1625, 1636.

Moneths names.	Week	1593	1603	1625	1636
	17	3	3	4	
March.	24	31	2	8	
	31	29	6	11	
	7	27	4	10	2
	14	33	4	24	4
April.	21	37	8	25	14
	28	41	10	26	17
	5	29	11	30	10
	12	38	18	45	55
May.	19	42	22	71	35
	26	58	32	78	62
	2	62	30	69	67
	9	81	43	91	87
June.	16	99	59	165	103
	23	108	72	239	79
	30	118	158	390	104
	7	927	262	593	81
	14	893	424	1004	104
July.	21	258	917	1819	120
	28	852	1396	2471	15[illegible]
	4	983	1922	3659	206
	11	797	1745	4115	283
August.	18	651	2713	4463	321
	25	449	2539	4218	429

Moneths names.	Weeks	1593	1603	1625	1636
	1	507	3035	3344	638
	8	563	2724	2550	650
September.	15	451	2818	1672	865
	22	349	2195	1561	775
	29	330	1732	852	928
	6	327	1641	538	921
October.	13	323	1149	511	752
	20	308	642	331	555
	27	302	580	134	458
	3	301	554	89	838
November.	10	209	442	92	715
	17	107	251	48	573
	24	93	105	27	476
	1	94	102	15	312
	8	86	52	15	167
December.	15	71	96	6	85
	22	39	74	1	76

By this Table you may obſerve how the *Sickneſs in*
creaſed and *decreaſed* in the four ſeveral years mention
ed; give me leave now to ſhew you the *Celeſtial Cauſe*
of its augmentation and diminution, *&c.*

1. In *Anno* 1593. by the Table (you ſee) th
Peſtilence but meanly increaſed, untill the moneth o
June, and then there began to dye above an hundred
week thereof; the Envious Planet *Saturn* then cam
to the oppoſite point of the Aſcendent of the figur
of the world that year. And in *July* when it bega
to rage, the fiery Planet *Mars* paſſed the Quadrat
place of the *Moon*; and the *Sun* the oppoſition o
Mar

Mars and *Jupiter*, and Conjunctional place of *Saturn*. In *August*, when *Venus* was ſtationary, *in loco Saturni*, you ſee it abated from almoſt a thouſand a week to under five hundred. And in *September*, when the ſame fortunate Planet came to the *Trine* of both the *Luminaries*, the *Plague* conſtantly grew leſs tyrannous and prevailing. And when in *October* ſhe came to the *Trine* of the Aſcendent of the figure; and in *November* that the benigne Planet *Jupiter* came to the Aſcendent it ſelf, it vaniſhed by degrees to almoſt nothing; there being in the later week of *December* but 39 dying thereof.

2. In the year 1603. the *Peſtilence* was inconſiderable in its increaſe, untill the laſt week in *June*, and the moneth of *July*, at which times the fiery Planet *Mars* came to the oppoſite point of the Aſcendant of the Revolution, and alſo paſſed the place of the *Moon*. And in *Auguſt*, *September*, and *October*, when it raged moſt, the cruel Planet *Saturn* was on the Aſcendant all the time, and that in a manner *ſtationary* to do miſchief. But in *November* when *Venus* came to the *Trine* of the *Moon*, and *Jupiter* to the Aſcendant and to the *Trine* of the *Sun*, and *Venus* alſo to the Aſcendant, *&c.* the *Plague* began to ceaſe its fury, inſomuch that in the laſt week of *December*, there dyed thereof but *ſeventy four*; there having in one week in *September* before, dyed above 3000 perſons.

3. *Anno* 1625. The Sickneſs began to increaſe in *May*, when *Mars* came to the oppoſite place of the *Moon* in the Vernal Figure. In *June* and *July* it encreaſed greatly; then *Mars* came to the Quadrate of the Aſcendant, and to the *Cauda Draconis*, thereby adding an envenom'd fury to the *Plague*; and the *Sun* then

then came also to the oppoſite point of *Mars*, and gave it the greater cauſe to rage. In *Auguſt*, when it raged moſt of all, that there dyed moſt of that month above 4000 a week; *Mars* came to the place of the *Sun*, *Jupiter* to his oppoſite point, and *Saturn* in Quadrate of the Aſcendant, and in oppoſition to the *Lord* thereof; *tranſits and Stations moſt prodigious* and very naturally ſhewed the *height* of this great Sickneſs. In *September*, when *Jupiter* came to the *Trine* place of *Venus*, and *Venus* to the *Trine* of the *Sun*, and place of the *Moon*, this potent adverſary began to looſe its force. And in *October*, when the *Sun* came to the Sextile place of the *Moon*, and when *Jupiter* came to the ſame Aſpect, by Gods bleſſing, this *terrible Peſt* abated apace; and there being not one cruel Aſpect to encreaſe it, but what was counterpoiſed with two of auſpicious import, by the laſt week in *December* there dyed but one of that Contagion.

4. In the year 1636. toward the later end of *April* when the *Sun* came to the oppoſite point of *Mars* in the figure of the world, the *Plague* then firſt began. In *May* and *June*, when the *Sun* came to the oppoſite point of the Aſcendant, *Venus* to the oppoſite point of *Saturn*, and afterwards to the *Dragons tail*, it increaſed but not much. In *July*, when the *Sun* paſſed the oppoſite point of *Saturn*, and after that the Quadrate place of *Mars*, it increaſed more; and more without doubt it had, but that *Venus* and *Jupiter* both, came then to the *Moons* place. In *Auguſt*, there happened *two Eclipſes*, and *Mars* came to the Aſcendant of the world's figure, it now increaſed greatly. In *September* and *October* (the months this Sickneſs moſt of all increaſed) *Mars* was in the Aſcendant upon the Quadrate

place

place of the *Moon*, and afterwards passed the Quadrate place of the *Sun*, & Conjunctional place of *Saturn*; and the *Sun* likewise passed the place of *Mars*. All which were eminent causes of that great encrease, the Sickness then had. In *November*, *Jupiter* comes to the Sextile of the Ascendant and the *Sun* in Trine to his own place, and then the Pestilence began to grow less raging, and by degrees decreased to (almost) nothing.

By this short *Examen*, we find that the *furious and hostile beams* of the fiery Planet *Mars* for the most part gives beginning to the Pestilence, and is the eminent cause of its raging; and *Saturn* gives it continuance.

We find likewise, that the *friendly rays* of the *fortunate Stars*, do not onely abate the *Pestilence* in conclusion; but when (by reason of the most violent Transits and Aspects of *Mars* and *Saturn*) the *Plague* most of all rageth, they *lessen* the fury, and make it as it were *stationary*.

It is plain also, that *Saturns* transits, *&c.* are of longer duration, and *kill* more then *Mars*'s, though *Mars*'s for the time they last, are most violent, as by the Table foregoing, compared with my observations thereon, most plainly appears. And so I come to consider in——

CHAP. IV.

Of this present Plague, and when (according to Natural Causes) it may abate.

IN the first Chapter I have acquainted you with the *Causes of Plagues* in General; and here I am to inform you of the *Causes* of this particular *great Pest* we now labor under; and they are these several following.

1. The *great Conjunction* of *Saturn* and *Jupiter* October 10. 1663. in the Celestial sign *Sagittary*. 2. A *Conjunction* of *Saturn* and *Mars*, November 12. 1664. in *Sagittary*. 3. An *opposition* of the *Sun* and *Saturn*, *June* 5. 1664. from *Sagittary* and *Gemini*. 4. A *Quadrate* of *Saturn* and *Mars*, June 27. 1664. from *Sagittary* and *Virgo*. 5. The Apparition of *three Comets* in the later end of 1664. and beginning of 1665. 6. The *Transit* of *Saturn* through *Sagittary* unto his greatest dignities, there to continue for above five years together. All which are *Causes* so powerfully impelling, that it is to be feared the *Pestilence* we now partake of, will not be *the one moiety* of the *Effects* thence to issue, or thereon depending.

By this connexion of *Causes*, it is somewhat apparent that *this Pest* should have took its *beginning* at the later end of 1664. and truly had not the *Winter* then been so extreamly sharp (it having a *Frost* of almost ten weeks continuance together) to have kept it back, as we know it did; it had beyond all question broke forth

forth then. Nay, and break forth it did then too, as my ſelf can experimentally teſtifie; having been perſonally viſited with it at *Chriſtmas* that year. And my good friend Mr. *Joſias Weſtwood* the *Chirurgeon* (whoſe aſſiſtance I then craved, and advice I followed (I bleſs God) to my preſervation) hath told me ſince; *That many of his Patients at that time were afflicted with the ſame diſtemper, and yet obtained cure againſt it, the Air being then ſo friendly to Nature, and an enemy unto the Peſtilence.* And beſides, it was but prudence in people to keep it from the knowledge of the world (ſince few or none dyed thereof) as long as they could; for we find that it came to a diſcovery ſoon enough, to amaze and terrifie the whole Nation; and hath bid fair for the Ruine of Trade of all kinds in this great (and once populous) City. But now let us conſider its progreſs and increaſe, with the cauſes thereof, and the poſſibility of its abatement, with the time when.

In this matter I ſhall conſult, but not trouble you with the *Figure* of the *Suns* Ingreſs into the Equinoctial ſign *Aries* for the year 1655. it being in almoſt every *Almanack* to be ſeen; and thence draw down the ſeveral Arguments of *encreaſe* and *abatement*: and becauſe the *Peſtilence* was hardly perceptible untill the month of *June*, I will begin there.

And in that month (as if *God* and *Nature* had appointed this *Sickneſs* to be *Ominous* in earneſt to theſe Nations) we may obſerve *two* moſt fatal *tranſits* to uſher it in, *viz.* *Mars* his then coming to the oppoſite point of the Aſcendant, and the *Sun* to the oppoſite point of *Saturn*. (*Malum Principium, malus finis ſequi-*

tur.) A beginning of a *Sickneſs* ſo *miſchievous*, that *greater* can hardly be; God grant the *end* be not as *inauſpicious*: and although (I preſume) it will not be of *many months* continuance to this great *City*, yet we are not to ſuppoſe a *Peſtilence* ended, when it ſeemingly acquits one place.

In the month of *July* the *Peſtilence* began to encreaſe conſiderably; eſpecially toward the later end thereof: there were then *ſix oppoſitions* of the *Erratick Stars*; and *two Eclipſes*; and to add to theſe, *Mars*, *Venus*, and *Mercury* (then) came to the Quadrate place of the *Sun*, and to the oppoſite point of *Saturn* by tranſit; and the *Sun* then came to the oppoſition of *Jupiter* both by tranſit and aſpect. All which were very great arguments of its *encreaſe*.

In the moneth of *Auguſt*, *Saturn* comes to the Quadrate place of the *Sun*, and will be ſtationary upon it all the moneth; and the *two Eclipſes* laſt moneth, do now begin to operate, which are teſtimonies of very great *Augmentation*: howbeit, the fortunate Planet *Venus* coming to the Sextile of her own place, and of the *Moons*, at the beginning of the moneth; and coming to a Trine of the *Sun*, the later end thereof, and *Jupiter* his then being *ſtationary* in Trine of the *Sun* alſo, may ſo happily contemper the fury of it, that it may not [now] encreaſe or augment to any exceeding great height.

A part of *September* is likely to prove ſomewhat dangerous, becauſe *Saturn* is in a manner ſtill ſtationary, and the *Sun* and *Saturn* then come to a *Quadrate aſpect*, and this in ill points of the Vernal figure; *Mars* and *Jupiter* (who is *Dominus Aſcendentis*) then alſo come to an oppoſition, and both in ſquare of *Luna*'s place;

whence

whence it is probable, that in the *second* and *last* weeks of this moneth, the *Pestilence* may admit of an abatement; but indeed I much fear about the *middle* of the moneth an *encrease considerable*: nevertheless, I hope, and rationally believe (*favente Deo*) that this *Pestilence* cannot ascend to any higher degree, then it may at that time reach unto.

The moneth of *October* seems to promise well, and the *Pestilence* therein, cannot meet with any eminent cause for augmentation: yet I suppose the *second* and *last* week will make some *slight offers* at an encrease, because then the *Sun* comes to the opposite place of the *Moon*; and *Venus* hath a progressional motion to the opposition of the *Sun*, and Quartile of *Saturns* places.

November and *December* in this respect (God not frustrating the course of *second Causes*, or taking advantage of us for *our sins*) I question not will prove very kindly; and the *City of London* will begin to be in a better heart, then in many moneths before. Howbeit, it cannot be supposed that this *Pestilence* should in so short a time totally vanish; or that so great a *Sickness* should not leave some unkind impressions behind it; but in comparison of what it hath been, I dare assert, that we shall [then] be (in a manner) wholly acquitted from it, and its *violent, raging, destructive Qualities* and *Company*.

To conclude, *London* hath at present been the *Patient*, and hath felt the *force* of the *Almighties scourge* to purpose; while *most other places* of *England* have *escaped* the *lash*. *O utinam!* I wish with all my soul, that *London* might be the *Scape-Goat* for them all! but ah! I fear, I fear, before the *Planet Saturn* be gotten quite

out

out of *Capricorn*, that thoſe *other parts* of this *Nation* will drink deep of the *ſame Cup*. *God* and *Nature puniſh none by proxy*. It will not be this *Cities ſufferings*, that can excuſe *other Towns* and *Cities*, from the violent ſtroaks of ſo *inſatiate an enemy*.

CHAP. V.

Whether the Plague *be* Infectious *or* catching.

I Shall not here ſtand to diſcourſe largely of *Atoms*, nor yet too ſtrictly enquire into the *Sympathies* and *Antipathies* of things. Nor yet ſhall I trouble my ſelf to enquire whether there are *Spirits* (in Nature) of ſo *active* and *ſubtile a faculty*, that can penetrate the *Pores* of the body *inſenſibly*, and as *eaſily* as *lightning* is ſaid to *melt* the *ſword*, and never *ſinge* the *ſcabberd*: Or whether there be a *commanding quality* in the body of *man*, of power and ability ſufficient to ſend forth *infectious* and dangerous *Spirits* or *Atoms*, as *Powder* doth a *Bullet* out of the mouth of a *Canon*, *Muſquet*, or *Piſtoll*; which ſhall admit of no *Reverberation* or *Repulſe*, from the *body* or *butt* it aims at: Or whether the *body* of one man be a *trench* or *channel*, capable of receiving the pretended *Noxious eſſluviums* of another; or whether *Cables can be made of Cobwebbs!* All ſuch *enquiries* I ſhall leave to thoſe that have *leiſure*, and take *pleaſure* to diſport themſelves with *words*, and the *names* and *noiſes* of things onely.

That

That which I here aim at, is to examine whether the *Peſtilence be infectious or catching?* If it be *infectious* and really *catching* in it ſelf; it muſt be ſo *equally* to *all perſons* that approach it, or that it approacheth; and this, either to *ſome degree of danger*, or elſe unto *death*; or elſe it muſt be *infectious* to ſome *particular perſons* onely.

If it be *infectious* to *all perſons*, or catching to all alike; then *all perſons* that come into the *ſight*, or within the *ſcent* of it, muſt neceſſarily be ſubject unto it; and this either unto *death*, or other leſſer degree of *danger*. There cannot be a *perſon*, either *man*, *woman*, or *child*, that is either ſhut up in a houſe with *perſons infected*, or that ſhall talk with any of them ſo ſhut up, though but at a *window*, or through a *wicket*, but muſt be ſuppoſed to partake of the *infection*; for the *Tokens* of a *Contagion* in this ſence lay hold on them all. But how wide this is of the *Truth*, I leave to the judgements of any, that have their *five Senſes* free from *infection*, and their *Reaſon* from *depravation*.

In every great *Peſt*, experience convinceth this opinion of *Error*; for in this *great City* we know (and ſee it daily now) that there are divers *perſons*, that have had (and yet have) the *Sickneſs*, the very *next door* unto them; on *both ſides* of them; *before* and *behind them*; and yet their *Perſons*, *Houſes*, and *Families* not ſo much as concerned in it, or touched with it. Many alſo are conſtantly viſiting their *Friends* and *Relations* that are viſited; yet (by Gods bleſſing) they remain *ſafe* and *ſound*. And *many* that I know (whoſe hard hap it hath been to be ſhut up (with others) in an *infected houſe*, out of which there have been ſeveral buried) yet, their good *fortune* hath been ſuch, that they have not only

been

been freed from it, but have not had so much as a *head-ach* all that time; or in any considerable time afterward. In this present *Pestilence*, in *Thames street* a poor *woman* dyed of it, having her *Child sucking at her breast* at the same time; yet was the *infant* preserved from it, and was put unto a *Nurse*, where it yet remains healthful (as I am credibly informed) and never had the least of prejudice (of that kind) attend it. Nay some there are (on my knowledge I speak it) that have *lyen in the same bed* with *those* that have had the *sores* upon them, and have nevertheless escaped free from all manner of *detriment* and *danger* thereby. How many are there of *Physicians*, *Chirurgeons*, *Apothecaries*, *Nurses*, &c. that are daily among them, and yet escape not onely *death*, but the *disease* it self? If any shall reply, that they may possibly have taken and do take *Antidotes*, and thereby they escape; I then demand, If there be such a preserving *vertue* in any *Antidote* that can be made use of; what is the reason that *any* that take *Antidotes* and *Preservatives* (as they are called) at any time are *infected*, or do dye? of which I could give many instances. *Some* we know, have *Fates* attending them so strenuous, that (*Salamander* like) they can bid *defiance* to the *flames* of the greatest *Pestilence*; as *others* we have known to be *safe* in the *heat of a battle*, when *men* have fallen by the *sword* or *bullets* on *every side* of them. *He that hath powerful Stars, is not onely shot-free, but Plague-free; and a good Nativity, is the certainest Amulet or Antidote, that a man can have, or be blessed with.*

I need not labor to be more perspicuous in this, which is so plain and cleer of it self. Every *Parish* where the Visitation hath come, affords instances more

more then enough; and therefore it will be but a blotting of paper to endeavor a further eviction of this ſo *obvious* and *Sun-like Truth*, *That the Plague is not equally infectious*; *nor are all perſons in danger of catching it.*

Secondly, If the *Plague* be preſumed not *infectious unto all*, but unto *ſome particular perſons* onely; I ſay then, it ought not to be deemed or eſteemed *infectious at all*, at leaſt not any more *infectious*, then are all *other diſeaſes*, viz. *Small Pocks*, *Scurvey*, *Pleureſie*, *Ague*, *Gout*, *Palſey*, *Tooth-ach*, &c. ſince (though the Notion of *Infection* be laid aſide) there is not a *perſon* born into the *world*, that hath not at *ſome time* or *other* in his life (as his *Nativity* ſhall truly ſhew) ſome one *diſeaſe* or other. As perſons *Genitures* are either *mild* and *quiet*, or *rugged* and *violent*, ſo accordingly do they partake of *diſeaſes* in the courſe of their *lives*. Never was any *perſon* ſubject to *violent diſeaſes*, as the *Plague*, &c. but had a *violent Nativity* to ſhew it, and *è contra*. And he that hath the *Sun*, *Moon*, or *Aſcendant* in his *Radix*, directed to the hoſtile *beams* or *body* of *Mars*, in dangerous places of the *Heavens* (as the books of *Aſtrologie* will truely inform you) ſhall never eſcape the *Plague*, although the *Kingdom* he lives in (at that time) be free from it. And that the *Peſtilence* can be otherways (in this later ſence) *catching*, I deny: All perſons muſt grant that to the *firſt perſon* in a *Peſtilence* it comes *ex Aſtris*; if not, I would fain know, from what *other Cauſe*? Then, if it be poſſible for the *firſt perſon* to meet with the *Plague* without *Infection* from another; why is it not ſo for a *Second*, or for a *Third*, or for a *Thouſand*? A *Million*, &c?

Do we think that *God* and *Nature* cannot ſuit *effects* to their proper *Cauſes*, without being beholding to an *in-*

fection, from ſo ſilly a *worm* as *Man*? Is it not as eaſie for *Heaven* to ſtrike *thouſands of Millions of perſons* with the *Peſtilence* at once, as to afflict *one poor individual mortal* therewith? *Poor man!* that hath hardly *breath* enough to help himſelf, muſt vainly ſuppoſe he hath *ſome* to *ſpare*, to *hurt*, and *offend others*. We blaſpheme one of the greateſt *Attributes* of the *Almighty*, when we reſtrain his *power*: it is not *we* that *can* or are *able* to *infect* one another; but it is *God* by his *Power* over us that *afflicts* us all! and indeed the *Plague* carrieth not in it ſo much of *infection*, as it doth of *affliction*, and ſo we *mortals* find it.

Beyond all peradventure, the Καυσματα, (*i.e.*) *Small Pox*, *Lues Venerea*, &c. are diſeaſes in all reſpects as *loathſome* and *dangerous*, as the *Peſtilence*; yet how *few* is the number, that dread *infection* or *Contagion* from them, in Compariſon of the *vaſt multitudes* of *men* and *women*, that bow the *knee* of their *Reaſon* to this! Nay I dare aver and maintain, that although the *Plague* be a diſeaſe principally known by the *ſpots*, yet compared to thoſe other *vile*, *noxious*, and *prodigiouſly-foul diſtempers*, it is *immaculate*, and a companion of far leſs *dangerous tendency*. I cannot but ſmile to think how many there are, that *look askew*, and hold their *Noſes* at the ſight of a Door with a *Red Croſs*, and a *Lord have mercy upon us*, on it; and yet never ſo much as grutch to *eat* and *drink* with *their Relations*, that indeed are onely fit company for an *Hoſpital*; or once *grumble*, or *think evilly* of *lying* with a *Husband* or *wife* many years together, whoſe *breaths* or *iſſues* (for wholſomneſs) are many degrees *below Carion*, *a Jakes*, or *Charnel-houſe*.

If any diſeaſes be *infectious* or *contagious*, to any per-

ſon

ſon or perſons; it is their *fear* and *imagination* that makes it ſo unto them. Thus many perſons (who are πρὸς τὸ φόβητρον, of a ſlaviſh Nature and temper) come to *fight* with their own *ſhaddows*, and are often (beyond cure) *wounded* in the *imaginary encounter*; and others, yeilding obedience to the ſame *Tyrant*, meet *diſtraction*; as *Oreſtes* in *Euripides*, and *Theoclymenus* in *Homer*.

Stultum facit Fortuna quem vult perdere.

The Fates *firſt* fool *the* Wight, *they mean to* foil.

There are none ſo apt to catch a *Contagion*, as they that ſuffer their Reaſon and belief to wander in danger of a *Captivity*; men muſt be *reſolute*, and demur to their *impelling Fate*, if they would avoid being victored by their *Adverſary*. *Crede quod habes, & habes.* If thou believeſt the *Peſtilence* cannot eſcape thee, thou ſhalt aſſuredly have it; thy *Faith* and *Fancy* will be certainly anſwered: whereas *another* of a *generous confidence*, and *cleer reſolution* (though in the very midſt of it) ſhall be *free*, and *triumph* over *fear*.

Philoſophers affirm, that the *Imagination* doth work that *within*, in the *Underſtanding*, which the *object* doth *without* in the *Sence*. We find experimentally, that our *Reaſon* and *Underſtanding*, and all our *noblеſt faculties*, are led *Captive* by our *Imagination ad libitum*; and we are *ſlaved* by it in ignoble ſort, and yet remain ſuch *fools* as to *indulge* our *injurer*: miſtake me not, I mean by *imagination*, onely that *truckling Paſſion*, *Fear*, which may very well and properly be termed, the *Reverſe of imagination*, rather then the thing it ſelf. It being an *indiſcreet*, *ſtrange*, and (as a Learned Author aptly terms it) *inconſiderate Paſſion*; and as it hath its riſe from *Terrors*, ſo it many times caſteth us into very *eminent hazards*. It is a *Tyrant* that *hoodwinks Reaſon*,

and layes the *understanding* in *fetters*, and then torments us with *Masks* and *Vizors* of Danger; as we use to *affright children* with *Bugbears*. How many have fallen into most *grievous diseases*, and other mischiefs of *all kinds*, onely by *imagining* or *fearing* them? *The thing that I feared is fallen on me*, saith holy *Job*.

To conclude then, the *infection* is in our *affections*, and keeps court in our *minds*; we imagine great *dangers* from *without* us, when they have their Rise and Original *within* us. It is a sure presage of *danger*, to be slavishly affected with a sence of *danger*. The *Timorous-troubled-yielding-mind*, brings a *Contagion* upon the whole *Body*, although it inhabit the *Fields*, and live from the *sight* or *hearing* of persons *Infected*. Albeit, *wisdom* inviteth us sometimes to a *reasonable doubting*, and *Prudence* directs us to shun *apparent evils*; but it is an Argument of *super-insaniated folly* in any man to *dread* any thing to *servility*, or to *conceit* or *coyn dangers* where *none really* are to be found.

Chap. VI.

Evinceth the folly of people *in* flying *from their* habitations *for* fear *of the* Plague.

THe Reason why many persons, so willingly *sacrifice* to their *Fears*, in flying from their *habitations* in the time of a *Pestilence*, proceeds

1. From the *customary* advice of *Physicians*.
2. From a principle of *Cowardise* in themselves.

First, *Physicians* in most *knotty distempers* of a Chronick Nature, advise their *Patients* to a change of their

Air,

Air, which (*sine dubio*) is very necessary, that being one of the six *non naturales*; for they cannot take too much care of that *Patient*, who groans under the *tyranny* of *Sickness*. But to prescribe (unto persons that *ail nothing*) a necessity of *removing*, because more persons then ordinary dye about them, I see no clear Reason for. That *ancient*, but questionable *Oracle* of *Hippocrates*, — *Cito, Longe, Tarde*; should it with *other Oracles* cease, I presume would be no *injury*, but *advantage* to the humane race; since it may truly be deemed, that the observation thereof hath *destroyed* many more persons, then it hath *preserved*. If *flying* could preserve men from the *Pestilence*, it were an easie matter for a *man to wrestle with the Almighty*, and prevent Divine vengeance; the *Creature* might *frustrate* the intention and resolution of his *Creator*, and *earth* might *out-plot Heaven*. But impossible it is, for the *wisest of Mortals* to contrive so securely against the *decrees of Eternity*! or *baffle Celestial Destiny*!

If Fates Decrees *are* sure, *in* vain *we* fly *them*;
If they *are* not, *in* vain *we* fear *to* try *them*.

How many are there, that by *flying* from dangers, have *fallen* into the middest of *dangers*? When men *Plot* to save themselves, their contrivances often procure their ruine. In the year 1348. when that *great and terrible Pest* happened, many *people* by their *Physicians* advice, and many more, by their example, not onely changed their *habitation*, but their *Nation* also, in hopes to avoid it. But behold! *they* that refused to trust *God* at *Land*, were overtaken by that his judgement at *Sea*, and were forced to make their *Graves* in the *bellies* of *Fishes*. *Deus est ubique*. God is every where, therefore *flye quickly, go far off*, or what thou wilt, thou canst not

fly

fly from his *preſence*. It is a more *witty*, then *true* diſtinction for any man to flatter himſelf in, by ſaying, *He flies not from God, but from his Plague*. For Gods judgements are never ſeparate from him; the Rod of his Anger is of ſuch a *Longitude*, that it can reach us every where. Men may *flye* from their *houſes*, their *families*, their *companions friends*, and *relations*, and thereby become examples of *fear* and *terror* to *others*; but they cannot *fly* from *God*. In vain they at all attempt it.

'Tis vain *to flee*, *'tis neither* here *nor* there,
Can ſcape *that* hand, *untill that* hand *forbear*;
Ah me! where is he not, *that's* every where?
'Tis vain *to* flee, *till gentle* mercy *ſhew*
Her better eye, *the further off* we *go*, Quarles
The Swing *of* Juſtice *deals the* mightier blow.

No *advice* is proſperous againſt *Heaven*: the *Phyſician* himſelf cannot eſcape by flying. He that ſhall undertake to *preſcribe* againſt the *God* of *Nature*, ſhall be *proſcribed* by the *God* of *Nature*.

Secondly, Men are not onely *retrograded* in their *Reaſons*, by their *Phyſicians* counſel or advice, *more* then they are from a principle of *Cowardice* within them. They *fear*, and therefore they *fly*. *Cowards* hoping to avoid dangers, *ruſh* ignorantly into *them*. A *Bullet* may ſooner kill *him* that *runs* from the *battle*, then *him* that ſtoutly and reſolutely *joyns* therewith; the truly *valiant* often eſcape untoucht. A mans own *wit* (when bridled by fear) hunts him into thoſe *ſnares*, that above all things he would *gladly ſhun*. *Cowardice* throws contempt upon the great *Creator* of all things, as arguing a *diſtruſt* unworthy of his *power*. Can God preſerve *Daniel* in the *Lions Den*, and not ſecure thee

thee from the *Plague*, thinkeſt thou? is it harder for him to keep thee *ſound* among the *ſick*, then it was to protect the *three children* in the *Oven* from the devouring flames, and conſuming heat thereof? In a *Coward* not onely Religion, but Reaſon endures the *Rack*; and where a *generous confidence* is wanting, the *faculties* of the *Soul* are *frozen*. But a well-poyz'd Reſolution, is a *bulwark* againſt the moſt imminent dangers.

Audaces fortuna juvat.——

The Gods *befriend the* nobly confident.

And *valour* (as one well obſerves) caſts a kind of honor upon *God*, in that we ſhew, that we believe his *goodneſs*, while we truſt our ſelves in *danger* upon his *care* onely; whereas the *Coward eclipſes* his ſufficiency, by unworthily *doubting* that God will not bring him off.

Sinful *Adam* can't hide himſelf ſo cloſely, but *God* can eaſily find him; and if diſtruſtful *Jonah* will flee to *Tarſhiſh*, God can raiſe a *Tempeſt* to overtake him. If *God* have appointed the *Peſtilence* for thy Portion, thy *flying* from it, but throws thee into its embraces. Hence it is, that the *Countries* round about us, come to be ſo ſuddenly ſeized with this *Sickneſs*; the fears of the *Heartleſs fugitives*, being as ſo many *nimble Chariots*, to convey it unto the places, whither they *fly* or *travel*. If *men* will be afraid to *truſt God*, it is no *wonder* that he refuſes to *protect them*.

Let us conſider, how *ſmall a number* of *worthy generous perſons* this *Peſt preys upon*, in compariſon of the *vaſt multitudes* of the *vulgar* that are ſwept away by it. There hath not been *ſix perſons* of eminent Note and conſideration, known to dye in this great and populous City ſince the *Plague* began. It *feeds* chiefly upon

thoſe

those *people* that *fear* hath *slain* to its hand. *Persons* of *narrow souls* & understandings, of *confused Intellects*, and *Aguish constitutions*, are they that principally fall *sacrifices* unto this great *devourer*; when those of a more *refined Reason* and *understanding* (as if supported by more *noble Stars*) remain secure from it. So we see, a *vertuous confidence* is a security against the *worst* of *Evils*, and a *slavish timidity* onely a *herauld* or *harbinger* to *them*. *Lucan* tells us;

——Fortunaque perdat,
Opposita virtute, minas——
Fates *greatest* Threats *be* lost,
Where vertue *Rules the* Rost.

I read in a *Book* lately Printed upon occasion of this great *Pestilence*, that in the time of that *raging Sickness*, *Anno* 1348. many *People* kept themselves up close in their *houses* as in *Castles*; and *many* retired into *deserts* and *solitary places* to secure and preserve themselves from its violence. But the *Pest* (as if it knew no limits; nor could be contrould in its rage and fury, untill the hand that scatter'd it, restrained it) *pursues* those *poor souls* into their *close corners*, and there *destroys* great numbers of them. And at the *last*, when they saw, they had (like a *bird* in a net) by striving, *entangled* and endangered themselves the more; they assumed a *Christian and man-like boldness*; and (resolving to welcome death in that terrible habit, if it fell to their Lot, they) *went promiscuously together*; and became *serviceable* to each other, in administring to one anothers necessities; and to crown this *happy magnanimity and fearless Resolution*, *it so pleased God*, *the Plague stayed*.

And it is ingeniously observed by Mr. *Kemp* in his Treatise lately published, *pag.* 39. *That in the ending*

of

great sickness 1625. the people went promiscuously among another, and the houses were quickly filled with habitants, and fresh commers out of the Country, and yet new infection followed. Thus we see the *conceit* of *affliction*, hurts more then the *thing* it self: *Minus afficit sensus, fatigatio, quam cogitatio.* And since peoples *flying* from their habitations, doth rather betray them to the arms of danger, then any way secure them from the thing they fear, it argues *professed Folly* in any *fly*; for men may as well abscond from the *Almighty presence*, as to hope to hide themselves from *his punishments*.

CHAP. VII.

That this present Plague *was* foretold *by* Astrology.

NOt to say much of that *impertinent* and *worthless scoffer*, whose mouth *Satan* hath lately opened, not only against most honorable and Learned Society of men in the world mean the *Colledge of Physicians*!] but against the influence of the *Stars* and *Heavens*, and the *Augures Cœli* (as scurrilously pleased to term *Astrologers*) because I perceive by the Flux of his Pen, he understandeth the *Starry verse* but a *little*; (if at all:) in that he [vainly] goeth about to *Obscure* and *Eclipse* them. The man by his writing, seems one of that *number*, who for *fear* of giving that honor the *Cœlestial bodies* is their due, are not ashamed of attributing *more* and *greater energy* to a *dunghill*, or unto a *stinkingly Lake* or *Pond*, or a *close sluttish ally*, &c. then unto the *glorious and ever-busied Creatures*; whom God hath placed over us, that as *secondary Causes*, they might guide and govern all things in this inferior world. But these are that prefer a *Hog to Venus*, embrace a *Cloud* for *Juno*! like *Æsops Ape*, they cannot be content to hugg their

own *Ethiopian fancies*, &c. but muſt be idly adventuring to *corrupt* and *poyſon* the better-informed judgements of *others*. Nor yet to examine his frivolous ſuppoſition of the *Plague* its taking beginning from the diſeaſe called the *Scorbute*; or the *Lues Venerea* its Riſe from a *ſouldier* copulating with a *fou Mare*; as Holy *Helmont* and *himſelf* dream: a moſt *beaſtly* and *unſavory ſuggeſtion!* and beſpeaks the *Author* and broacher thereof, to be *Sordidus in coitu*; as *Aſtrologers* ſay thoſe are, that have *Saturn* and *Venus* in their *Nativities*, in *Quadrate* or *Oppoſite Aſpect* from beaſtial ſigns.

Not, I ſay, to take further or other notice of the *Author* o theſe and many other inſolent and unworthy *paſſages* in tha *defiled Pamphlet*, he calls *A conſolatory advice*, &c. it being (a I hear) under the examination of a better hand: I ſhall in thi *Chapter* acquaint the world, that this *great Peſt* was *predicte* by *Aſtrology*, and that not by one *Aſtrologer* alone, but by *ſeveral*; as by theſe ſeveral paſſages cited from ſeveral of thei works is apparent.

1. Mr. *John Booker* in his *Teleſcopium Uranicum*, 166 mentioning a text of *Haly de judiciis Aſtrorum*, of the effect of a □ ♄ and ☌ (ſuch an Aſpect happening in the Vernal figure thence predicts, *That one part of the people of that Clyma* (meaning our own) *ſhall be deſtroyed, conſumed and waſt away*.

2. *William Andrews* in his Almanack for 1665. in the Ju dicials of the *Æſtival* figure thereof, hath theſe words: *An in regard he* (that is, *Saturn*) *is in the eighth houſe* [*viz.* the hou of death and mortality] *he doth ſeem thereby to prenote* MORTALITY, *which will deſtroy and bring* MANY *to the Graves.*

3. *Thomas Trigge* in his *Calendarium Aſtrologicum*, 166 in his *Junes* obſervation thereof, hath theſe words: *I ver much fear a ſickly ſeaſon in earneſt*; *from which evil God of h mercy protect this great and populous City, for Mars poſſeſſe Gemini, the Aſcendant of London.* And it's obſervable that th *Sickneſs* then began to encreaſe.

4. In my own *Ephemeris* for the preſent year 1665. in th moneth *April*, at what time the *Peſtilence* firſt began to ſhe it ſelf, I had theſe Poetical obſervations.

If England *keep but from* Sickneſs *free*;
Then England *may a* happy Kingdom be.

Whereby you ſee, I feared not onely the *Peſtilence*, but the great damage that thereby this *Nation* hath ſuſtained, and is like yet to undergo thereby.

5. And in my diſcourſe of the *Comets* or *Blazing Stars*, *pag.* 47. thereof; after a conſideration of the Natural portents of the two firſt *Comets*, I ſubjoyn theſe words; *When we conſider theſe ſeveral dreadful ſignifications* (which I there at large mention, *& any that liſt* may read) *it may put us all to our Litany, From War,* PLAGUE *and Famine, Libera nos Domine! Good Lord deliver us.*

And in *pag.* 51. of the ſame book, as having a ſufficient præ-viſion of the preſent *Peſt*, from the apparition of thoſe *Celeſtial Monitors*, the *Comets*, and other eminent occurring *Cauſes*; I bewail the world by reaſon of the many and *terrible afflictions* they denounce unto it, thus: *The ſword is an enemy, that by the ſword, a man of reſolution and magnanimity, may contend with, and be in hopes of a victory; but the* PLAGUE *and* FAMINE *are adverſaries there is no fence for, or defence againſt. They are ſo ſure an Ambuſh, that the ſubtilty of all the Machiavils in the world cannot enervate or deſtroy; enemies, that the ſtouteſt of men cannot take a revenge upon, although they ſee their deareſt friends murdred by them before their faces.* And in *pag.* 53. and 54. in my Catalogue of places that were by thoſe *Comets*, &c. deſigned to ſuffer and become paſſive; I name *England* and *London*. And although theſe *predictions* be particular enough as to the thing in queſtion, yet had it not been, that I was loath to *affright* folks too much with the ſence or thought of *danger* before it *came*, I could have been *much plainer*; and much plainer I was alſo, in this very particular *Peſt* (ſome years before it came) to many of my *peculiar* and *better knowing friends*, as are yet in the *City*; (ſome of them by my encouragement only;) and I am *confident* are both ready and willing to atteſt the *truth* hereof, if occaſion required it; or if *that*, that I have now *ſaid* from *divers* others, as well as *my ſelf*, in *print*, do not *ſatisfie* in this matter.

Let this therefore (in this place) *ſuffice*, to prove to the *in-*

genious, that by *Aſtrology*, this preſent *Peſt* was *foretold*; even as *Hippocrates* (that Prince of Phyſicians) by the *ſame Art*, was alſo enabled to predict that raging *Plague* which happened in his time; for the which curious skill, he is ſo honorably remembred by Sir *Chriſtopher Heydon*, in his unanſwerable defence of *Aſtrology*, as alſo by many other eminent and worthy *Writers*.

CHAP. VIII.

That the Air *is* unjuſtly *ſuſpected to* lodge *the* Contagion.

IT is received generally for a *truth*, that the Noble Element of *Air* doth harbor and lodge the *Contagion*, and that men, *&c.* ſucke in a kind of *venefick poiſonous matter* therewith; and ſo come to be *infected* with the *Peſtilence*. Which if true, it proves Cuſtome a moſt terrible Tyrant, in following whereof, the *Magiſtrates* ſhut up *people infected* in *Houſes* or *Rooms*, to prevent the ſpreading thereof: For, if the Air be at ſuch a time *infected*, and doth really harbor the *Contagion*; the *hotter* it is, the more *infectious* it needs muſt be, and conſequently the *Plague* in far greater danger of *encreaſing*, by this *cuſtomary Care*, then if it were wholly omitted. Nay, were the *Air* the Palace of the *Peſtilence*, in a time of *Sickneſs*, it would be even dangerous for perſons to aſſemble either in *Churches*, or *Courts of Juſtice*; nay for many to *talk* together in a *ſtreet*, ſince the *uniting* of *breaths* muſt make an addition of *heat*, unto that which was *too hot* and *peſtilential* before: but we *accuſe* the *Air unjuſtly* to lodge the *contagion*, and that for theſe Reaſons.

1. The *Air* is that *Element*, whoſe office it is to *preſerve* all things, and without which *nothing* can remain alive; and can we reaſonably ſuppoſe it ſhould be able to *eſtrange* it ſelf ſo much from its *native quality*, as to *lodge* within its *boſom* ſo *deſtructive an enemy as infection*? The *Air* being a pure *Element*, is attracted by the *Lungs* into mans body, and without it (ſaith Dr. *Brown*) there is no *durable* continuation of *Life*. It preſerves the body by *ventilation*, and by its power alone, the

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Natural flame or *torch* of *life*, is kept from *extinction*. That therefore which by its natural vertue, is the preserver of every thing that hath *life*, cannot be presumed to entertain so *unhappy* and *cruel* an *inmate*, as *infection*, it being supposed the *grand enemy* to, and *destroyer* of *Life*.

2. *Anaximenes* the *Milesian*, in *Plutarch*, maintaineth that *Air is the principle of the world; and as our soul* (saith he) *which is Air, keepeth us alive; so Spirit and Air maintain the being of the whole world.* And we know it is for want of *Air* that the *earth* refuseth to bring forth its fruits; and it is for the *Aires* sake we remove some *Plants*, and open the *roots* of others; or else they either *dye*, or bring forth *nothing worthy*. Nay, *Fishes* (as one ingeniously observes) though they *breath* not perceptibly; yet we see the *want* of *Air* kills them: as when a long and tedious *Frost*, imprisons a *Pond* in *Ice*. It cannot therefore be, that *that Element* which hath all these noble and *preserving qualities*, should lodge so foul a *guest* as the *Contagion*.

3. The *Air* (saith learned *Feltham*) is not *corruptible*; we speak *falsely*, *when we say the Air infecteth*; *the Air it self ever clarifies, and is always working out that taint, which would mix with it. Every breath we take, it goes unto our heart to cool it. Our Veins, Arteries, Nerves, and in most Marrow, are all vivified by their participation of Air; and so indeed is every thing that the world holds; as if this were the Soul that gave it livelihood.* It were therefore great presumption, for so *defiled* and unclean a *Companion* as the *Contagion*, to attempt the taking up of so fair and *pure quarters*, as the *Air* affords: And however the *Air* is come to be charged, it is *below Reason*, to think that *Pure* and *Impure* can at all agree. The *Air* therefore cannot *lodge* the *Contagion*.

4. If the *Contagion* should keep its court in the *Air*, as the *Air* it self *altered*, so should the *Contagion*: but we see the *contrary* is true, therefore the *Air* hath nothing to do in lodging with the *Contagion*.

The Learned Sir *C. H.* saith, *In a general mortality, we cannot impute an infection to the Air, or to the operations of the Elements, as to intensive or excessive heat or cold* (which we must do,

do, did the Contagion truely lodge there) *ſith it is evident even by* Ariſtotle *himſelf, that the Elements are altered, and have their qualities from heaven.* And beſides, the long continuance or duration of a *Peſtilence*, as ſometimes a *whole year*, ſometimes *two* or *three*, doth ſufficiently prove, that it cannot be reaſonably thought to proceed from the *Air*, or the intention of *heat* and *cold*, or any other elementary qualities, becauſe *they* vary many times in the *ſame day*, and much more in *ſucceſſion of ſeaſons*: And we know, that the *ſtate* of the *Air*, &c. is of a quite *different* and contrary *diſpoſition* in *Winter* to that which it is in *Summer*; therefore the *Contagion* cannot remain in the Air.

Nay, in that great *Peſtilence* in *Germany* which happened in the years 1598. and 1599. the Learned *Phyſicians* of *Vienna* themſelves acknowledge (at the inſtance and requeſt of the *Archduke Matthias*) that although they might preſume ſome *neer Cauſe* thereof in the *Air*, yet the *true* and *certain cauſes* of it were in the *Heavens*, the *Planets* and their *Aſpects*, as is teſtified by *Aſuerus* in *Iatromathematicis*, p. 206. My Author yet goes further, and ſays, that they mentioned a preceding *Comet* in the *earthly ſign Taurus* (ſuch a one as happened with us at *Chriſtmas* 1664.) and ſome notable *Conjunctions* of the *Planets*, to be (*Poſt Deum*) the *true* and *abſolute cauſes* thereof.

Now, if theſe *Learned* perſons had been fully ſatisfied, that the *Air* had lodged the *Contagion*, or that the *infection* had inhabited there; they needed not to have climed to *Heaven* to find a more *noble cauſe* thereof.

If any ſhall ask me (now) whence cometh the *Peſtilence*? ſince I deny it to *inhabit* the *Air*; I anſwer, *that it comes from the Heavens*; as in the *firſt Chapter* I have already ſufficiently proved, and it were but *actum agere*, to do it here again. But if then any ſhall enquire further, how it comes? I anſwer, by that *Magnetick* power of the *heavens*, by which all things in *Nature*, and *Natures ſelf* is preſerved. As a *Needle* will work toward a *Loadſtone*, though thorow a *board* of conſiderable thickneſs; ſo our *bodies* bend to the *influences* of the *heavenly bodies*, by whoſe *power* and *vertue*, they are *attracted higher* or *lower*, *in* and *through all the changes and chances of this mortal*

life.

Inst. For, as my worthy friend Dr. *Ed. Bolnest*, in his *Med. Inst.* p. 84. hath truly urged it, *There is nothing above, but hath its likeness below; and whatever is below, hath the same vertue with that which is above. Heaven and earth*, the things *above*, and things *below*, are like *two Lutes* equally strung; the *one* being *touched*, the *other* answers it, with a *like* sound.

Conclusion.

FRom what hath been said in the preceding discourse, these several *Conclusions* naturally emerge.

1. That the *true* and proper *natural causes* of the *Pestilence*, are the *Aspects* and *influences* of the *Heavens*; and when we attribute so great an *effect* to other less and *inconsiderable causes*, we strangely *erre*: and make the *Gates* too *big* for the *City*: the *building* too *ponderous* for the *foundation*. A *Mouse* can't cast *a shaddow* like an *Elephant*, nor a *Molehill* like the *Alpine mountaines*. If the *effect* be great, so must the *cause*, else *Nature knew not Geometry*.

2. That the *Pestilence* cannot last above *four years* (*i. e.*) in *one place* or *Country*; for in that time, it either *abateth* of it self, or is removed unto some other Country, *&c.* as *Celestial causes* please to pre-appoint. And therefore, they that assert *Plagues* to continue, sometimes *eight*, sometimes *fifteen years*, or more [I mean, in its raging effects] are wrong in their *Conclusions*, and not to be believed. He that by *second causes* appoints beginnings to *Pestilences*, proportionates unto them proper *Mediums* and *Periods*.

3. That the several *Plagues* which happened *Anno* 1593, 1603, 1625, and 1636. received their *beginnings*, *increase*, *abatements*, and *periods*, *proportionate* to the *energy* of *Celestial Influences*; and that the *Stations*, *Transits*, and ill *Aspects* of *Saturn* and *Mars*, in a time of *Sickness*, are the *augmentors* thereof; and the *Transits*, *Aspects* and *Stations* of *Jupiter* and *Venus*, the *Alleviators*.

4. That this *present Plague* (God not altering or suspending the

the power he hath given to *second causes*) will *abate* about the *later end* of *September* 1665. and then go now less apace.

5. That the *Pestilence* of it self is not *catching*: That it is the *timidity* of our *affections*, which occasions the (supposed) *Infection*.

6. That those *persons* which flye from the *Plague*, are the most subject unto it; by seeking to *shun dangers*, we often *runn* into them. God hath not a controversie so much with *wood* and *stones*, as with *men*; and the *rod* of his *anger*, is not so much for punishment of *Cities* and *Houses*, as their *Inhabitants*. *God* can find us out, though *we hide our selves* behind *Rocks and Mountains*.

7. That this present *Plague* was *foretold by Astrology*; and that no other *Art* whatsoever, is capable of *predictions* of this kind.

8. That the *Air* is *unjustly suspected to lodge the Contagion*: it being so *noble* an *element*, and so *advantagious*, that without it we cannot *live* or *move*. It is the only preserver of mankind; and the *Causa sine qua non*, of the *vivification* of all things. Which seriously considered, *whispers* unto us, this *great truth*:

That the *shutting up of People in a time of Sickness*, *and denying them the advantage of the Air*, *is no small propinquate cause* (at least) *of the increase of the Contagion*.

For by how much the more *Men* are abridged their *Customary liberty*, by so much the *more* are they subject to *Fear*; and the greater their *Fear* is, the sooner do they *meet* the *ill* they *dread*. But see more of this in the *sixth Chapter* of the foregoing discourse.

In the time of the *Levitical Law*, men were not to be shut up above *seven days*, and then onely the *unclean person*; and this after the *Priest* had seen *good reason* for it; and if *he* amended either before, or at the *seven days* end, then the *Priest* pronounced him *clean*. But we in this Age, *shut up* not onely the *unclean*, but the *Sound* and *Sick* together; (the onely way to be rid of all; if at the least there be such a thing as *Infection*) And if in a *Family* of *ten* or more, *one person dye*, though all the rest be *sound* and *healthy*, we *shut up the living*, *for the sake of the dead*; and debar them the *benefit* of (those great and known preservers of health) the *Air*, and *Exercise*, a *Month* at least together.

A *Custome strangely tyrannous*! and I am afraid *favors* more of *Barbarism* then *Christianity*; and as it is contrary to the *Laws* of Old, and to *Charity*; so beyond question it is, and hath been considerably *detrimental*, and *injurious* to the *Lives* of very many thousands in this *great City*! whose only *Glory* is in her numerous Inhabitants.

FINIS.

Life.